

be stationary for some time at midday and then he would hit the Sun down. When the Sun found that Jamadagni would never drop his attempt he accepted defeat and presented Jamadagni with a pair of sandals and an umbrella to protect against the heat from below and above. From that day onwards footwear and umbrella came into vogue.

The practice of presenting sandals and umbrella is being carried down from generation to generation and even today it is being followed; these two are given as gifts on the 'Śrāddha' day. (Chapters 95 and 96, Anuśāsana Parva, M.B.)

CH. This letter means a cut, amputation severance. (Chapter 348, Agni Purāṇa).

CHĀGĀMUKHA. Subrahmaṇya. He is here idolised as one having a face like that of a goat. (Śloka 3, Chapter 228, Vana Parva).

CHANDODEVA. Sage Mataṅga was known in his previous birth by this name. (See Mataṅga).

CHATRAKETU. The second son born to Lakṣmaṇa of his wife Ūrmilā. The eldest son was Takṣaka. Śrī Rāma after his return from the exile established a Kingdom called Agati on the eastern sea-shore and crowned Takṣaka as the King of that place. On the western side after subjugating the mlechhas (low-caste non-Hindu tribe) Śrī Rāma established another kingdom called Candramatī and installed Chatraketu as the King of that country. (Uttara Rāmāyaṇa).

CHATRAVATĪ. There was in ancient Bharata a country called Ahicchatra. Chatravatī was the capital of that State. The country itself is also known as Chatravatī. (Śloka 21, Chapter 165, Ādi Parva).

CHĀYĀ. A substitute of Saṁjñā, daughter of Viśvakarmā. Saṁjñā got from Sūrya three children, Manu, Yama and Yamī. The heat of Sūrya, her husband, became unbearable to her and so she created a substitute in her exact form and leaving her to look after Sūrya, her husband, she left the place and went to her father. Sūrya did not know of this replacement and taking her to be Saṁjñā he produced three children by her, Śani, Sāvaramanu and Tapatī. Chāyā loved her sons more and this made Yama angry and he raised his legs to strike her when Chāyā cursed that Yama's legs would fall off from his body. Yama complained to his father and he amended the curse and said that only some flesh from his limbs would fall to the ground and that flesh would serve as food to the germs in the earth. Yama would escape from further injury. After consoling his son he turned towards Chāyā. The anger of Sūrya frightened her and she told him everything. Sūrya then divorced her and brought back Saṁjñā. For details see Saṁjñā. (Chapter 9 of Harivaṁśa; Chapter 2, Amśa 3, Viṣṇu-purāṇa).

CHĀYĀGRĀHĪ.Ī. A demoness who harassed Hanūmān on his flight to Laṅkā from the Bhārata shore. She, by a trick of the shade obstructed his path and Hanūmān realising the danger killed her by a blow with his left foot and sprang forward. (Sundara Kāṇḍa, Kampa Rāmāyaṇa).

CHĀYĀSUTA. Śani (Saturn).

CIBUKA. A low-caste born of Nandinī, the cow, during her fight with Viśvāmitra. (Śloka 38, Chapter 174, Ādi Parva).

CIDAMBARA (SITĀMBARA). A Sanskrit poet of 16th century A.D. He was a poet in the court of emperor

Veṅkaṭa who ruled over Vijayanagar during the period 1586 A.D. to 1614 A.D. His one great work is 'Rāghava-yādavapāṇḍaviya'. There are three Kāṇḍas in it and one Kāṇḍa each is devoted to the story of Śrī Rāma, Śrī Kṛṣṇa and the Pāṇḍavas.

CIKṢURA. War minister of Mahiṣāsura. Tāmra was his finance minister, Asiloma priñc minister, Biḍāla foreign minister, Ubharka Commander-in-chief, Śukra, minister for education and Bāškala, Trinetra and Kālabandhaka consulting ministers. (Devī Bhāgavata, Pañcama Skandha).

CIKURA. Son of Āryaka, the serpent king. Cikura had a son called Sumukha. Once Garuḍa ate Cikura for food. (M.B. Udyoga Parva, Chapter 120, Verse 23).

CĪNAR. People of China. It is believed that the Cīnars were born from the body of Nandinī, the cow, during her fight with Viśvāmitra. (Śloka 38, Chapter 174, Ādi Parva). These low-caste people paid homage to Yudhiṣṭhira and gave him many presents. (Śloka 31, Chapter 51, Sabhā Parva).

CINTĀMAṆĪ. A diamond. This was salvaged from the ocean of milk along with other precious items like Airāvata, Uccaiṣravas, Kalpavṛkṣa, Kaustubha, Candra, Apsaras, Mahālakṣmī, Tārā, and Rumā. (Yuddha Kāṇḍa, Kampa Rāmāyaṇa).

CIRADĀTĀ. There was a king called Ciradātā in the country called Cirapura. Though himself a good man he was surrounded by bad advisers. Once a foreigner, Prasaṅga, came along with two friends to the palace to see the King. But due to the bad advice of his courtiers the King did not care to see them even. For five years they stayed there without even getting a look at the King. One day the only son of the King died. All the courtiers gathered round the child and pretended to be greatly grieved. Prasaṅga and his friends also came to the scene. They saw the king and spoke to him thus: "For five years you have not cared either to see or talk to us. We were cherishing a hope that at least your son would give us a better treatment when he grew old and became King. We were living here on that hope and now that hope also has been shattered and so we are leaving the place this instant." The King was surprised to hear that they were prepared even to wait for his son to become the King and gave them very many presents. (Taraṅga 5, Alaṅkāravatī Laṅbaka, Kathāsaritsāgara).

CĪRAKA. A place of habitation in ancient India. Once Karṇa conquered this land and from then onwards they started paying tribute to Duryodhana. (Śloka 19, Chapter 8, Karṇa Parva).

CIRAKĀRĪ. A son of Gautama Mahārṣi. He used to think deeply before doing any deed and so he earned the name Cirakārī.

Once the sage Gautama found out proof against the chastity of his own wife and enraged at this commanded his son Cirakārī to chop off the head of the latter's mother. Giving this command Gautama went into the forest and Cirakārī in obedience to his father's order came before his mother, weapon in hand. He did not kill her immediately but pondered over the consequences of the deed. Matricide is a great sin, he mused. Then again who would be there to look after father if mother died. Perhaps his father, when he cools down, might regret his command and come back repentant. Thus he was sitting undecided when Gautama returned full of remorse for his hasty order. On seeing his wife